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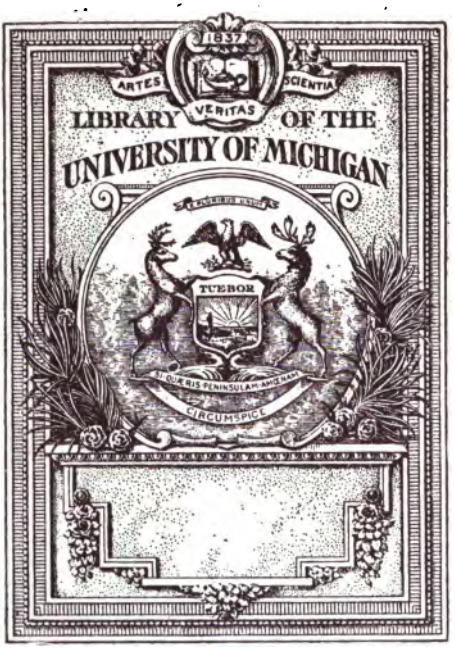
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PART I.

MESLOM'S MESSAGES FROM THE LIFE BEYOND

By

MARY A. Mc EVILLY

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INTRODUCTION

JAMES RHOADES, the great English Poet and Theosophist, after reading the MS. of these messages, wrote:

"I have read through the wonderful communications that have come to you, every time with increasing admiration and conviction. I cannot doubt that they are genuine, whatever others may feel about it, and certainly think they ought to be given the world.

"There are many passages which I should never tire of reading, they are expressed in such perfect language and appeal so to one's deepest beliefs and highest aspirations, that intuitively one *knows* them to be true. To pick out a few of them, I have been specially impressed by what is said of the prime necessity of love to God and man, of the ultimate salvation of all by the progressive enlightenment which follows automatically the desire to attain

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it and by Meslom's exposition of the law of *voluntary* expiation, which recalls some of the finest utterances of Dante.

"Unanswerable, too, is the argument against reincarnation—a theory which always seemed to me to impeach the omniscience and infallibility of God—and the passage that treats of Justice and Mercy, as well as that dealing with the causes of the war and his forecast of a better and purer time to come."

This is very high praise, and encourages me to put before the public not only the messages, but an explanation of the remarkable way in which they were received, as additional evidence of the truth and imminence of intercommunication between this life and the next.

At the time these messages were written by my hand automatically, I had never read anything on such subjects. I was entirely ignorant of the literature of psychology and of spiritualism. I was not a student of religion.

I shall try to tell how it all came about, for I am convinced that "There is a destiny that

shapes our ends, rough-hew them how we will," and certainly I know better than any one else can that I, the self-conscious I, had nothing whatever to do with these writings. Therefore their existence has convinced me of the truth of inter-communication.

One day in a studio in the Latin Quarter in Paris I met a young Irish girl who amused us all by telling fortunes and answering questions with a pencil held lightly at right angles to the paper, and which she assured us she did not move by her own will.

She turned to me suddenly and said:

"I believe you could do this better than I —do try it when you are alone and see."

Some days later I did try and the pencil ran over the paper in a curiously detached, automatic way, and when I looked I found it to be a message written in the exact characters of a friend long dead—quite distinctly characteristic writing and entirely different from my own.

This of course was very striking and inter-

esting, and from time to time afterwards I did it for the amusement of friends, succeeding nearly always in answering their mental questions by holding their hand with my left one, leaving my right free to hold the pencil, and this proved to myself that my mind was not the agent.

We had many striking proofs and one I recall was quite a test. A friend asked mentally where his yacht was at that moment, as he did not know and therefore it could not be mind-reading. He took the written reply and said he would find out by wire the following day and let me know. He did so, and it was correct. On another occasion I wrote for Count de Plater, a Russian, and the answer was in Russian, a language entirely unknown to me, and he was told things which he afterwards found were true.

Another instance occurred which can easily be verified:

One evening in May, 1913, I dined at the Elysée Palace Hotel in Paris with Miss Ger-

aldine Farrar, her mother, Mrs. Sidney Farrar, and some friends, among whom was a young school acquaintance of Miss Farrar's whom I had never previously seen or heard of.

After dinner they begged me to write for fun and asked all sorts of questions, but no one except this friend received answers, and she received so many and such detailed ones that she was frightened. Conversations and letters were repeated, and finally she was told she would marry within a few months a man named "Harold ————." Every one laughed at the absurdity of this, for she was married at the time and had never heard of Harold ————, but Miss Farrar said she would keep the paper and see.

The party separated far and wide and all was forgotten, when one evening in October I was surprised by a visit from Mrs. and Miss Farrar, arriving in great excitement and exclaiming, "We've just come from Munich, have been in town only an hour, but couldn't wait till to-morrow to tell you that that thing you

wrote has happened. We've had a cable from Ethel—she went back to New York soon after leaving here, met Harold ————, and her divorce having been granted, married him within a few weeks."

Of course all this was immensely interesting, and I could not understand it in the least. It came at intervals in a very busy life, and was only an incidental amusement and taught me nothing.

I had been for several years in Paris a student of singing and all the other things necessary for an operatic career, and my life was filled by quite different ideals and occupations, but in a striking and persistent way I was kept from fulfilling my ambitions.

I had received many messages telling me that I was being prepared for a work which would have to be done in quiet, and it would be necessary to give up public life, but I did not pay much attention to it until by repeated experience of sudden attacks of illness, or other unforeseen and apparently accidental com-

binations, I was prevented at the last moment from filling engagements. When this had occurred several times at the beginning of seasons I began to see it must be true, and, just before the war came, I had decided that I would obey.

This decision came because of the result of a series of experiments made to try to find out what there was in this writing.

On the eve of my departure from Paris, about three years before the war, I was dining with Consul General and Mrs. Mason in Paris and spoke to them about my experiences and how mystified I was. Mrs. Mason exclaimed:

"And you have this wonderful gift of automatic writing and don't even know what it is."

I confessed I did not—had never even heard of it—and she gave me a book of William Stead's called "After Death" and told me to take it with me. Then she said to Captain Mason,

"Frank, I believe Mary could work the planchette—let's see."

So I, who had never seen this little implement, put my fingers on it, and immediately it wrote all sorts of things.

Then Mrs. Mason asked if she should give me Lillian Whiting's book which she had. The planchette answered,

"No, not yet. Andrew Lang's latest work would be of greater interest to her at this time."

I will confess that my ignorance was such that I had never heard of Andrew Lang, and neither Captain nor Mrs. Mason had an idea of what his latest work could be.

So I sailed next day for America, and while visiting at a week-end party at Mt. Kisco, New York, the subject of William James and his researches at Harvard came up, and I told of this experience of mine. One of the guests said,

"Well that will be easy enough to verify. I'm going back to Boston to-morrow. My father is a publisher and I can find out what

Andrew Lang's latest publication is—probably it is a fairy tale, but I'll let you know."

He did so, and great was my astonishment and his to find it was a book entitled "The Making of Religion," and dealt with the vast literature of the world proving that the religious instinct is found in every one, even the most savage tribes of the earth, and giving also a great many instances of strange and unexplainable experiences, but none more striking than this one of my own.

After my return from America to Paris circumstances were such that I was able to arrange to meet regularly once a week with Consul General and Mrs. Mason and a friend, Mrs. R. These meetings continued for about two months, and then for the first time we received spiritual messages of a high order. "Meslom" made himself known to us more fully (he had, from my first halting efforts, given his name and said he was developing me) and gave us a series of intensely interesting communications, of a high spiritual order.

He also gave us many tests, one of the most striking of which was a plainly perceived oriental perfume, arising from the center of the table and wafted into our faces like incense.

In one message he gave the name of the place in India where his writings, the result of his own investigations while on earth, can be found. They are, he says, in a monastery and will be found and be a most convincing proof of the truth of his teachings. This he says I will do, and so many extraordinary things that have seemed impossible have already occurred that I doubt not a way will also be found to accomplish this.

Meslom says in one of the early messages that while on earth he was immensely interested in this subject, and was able, while apparently asleep, to investigate the work of other students. Afterwards he would go in his body and corroborate these psychic investigations. Such was his success that he was entirely convinced that "The intelligence which

could exert itself apart from the body must persist when that body had ceased to exist."

He is still interested in this work and says I am to be one of the instruments chosen to prove its truth to the world.

Then came the war and its tremendous upheavals and rearranging of things, both physical and mental. We are all more conscious of the thinness of the veil separating this life from the next, and so these messages are not now unbelievable. Indeed I see that, since they agree in principle with all the other manifestations of truth, the fact of my utter ignorance of such things at the time they were written is one more weight in the balance of proofs which are to outweigh incredulity and part the veil between this life and the next.

The war with its imperative call upon every one for active participation put out of my mind and life these experiments, and besides, long since I was convinced that, if it were truth, it was too sacred to be used as an amusement, and if it were not truth I refused to be

used as an instrument of falsehood, and to satisfy the curiosity of those seeking diversion only. I had therefore refused to write for any one, except one dear friend who had been with Captain and Mrs. Mason and myself in all our meetings.

One day in January, 1917, this friend, Mrs. R——, invited me to lunch in Paris. I could not accept, but said I would come at 3 o'clock, and we might write.

When I arrived she said,

"Mary, I know you do not like it, but I could not resist asking a dear friend to join us to-day. She has lost a much-loved son and is broken hearted. I thought perhaps you could get some message for her."

I did not have time to reply before a knock at the door announced a visitor, and Mrs. M—— came in. I felt myself in immediate sympathy with her and consented. I had never seen or heard of her before and we did not talk at all, but sat with our hands on a small wooden table, and almost immediately I was

seized by a force I can only liken to hands grasping my shoulders. I was filled by intense agitation, the blood rushed to my head, and the pencil began to write the messages contained in this book. I give them all, except those absolutely personal, to demonstrate the awakening of the spirit of L—— and his tremendous progress under the guidance of Meslom.

These messages were finished nearly two years ago and the wonderful strength and force that have been given from a Higher Power through them and their teachings to me and a few intimate friends impel me to give to the many who are reaching out for light on the Spiritual path the opportunity of enriching their lives through these beautiful truths received from Meslom.

MARY MCEVILLY.

PART I.

MESLOM'S MESSAGES FROM THE LIFE BEYOND

EARLY MESSAGES RECEIVED IN PARIS

January 29, 1917.

MOTHER!

I am here, but I can't tell you much. Meslom will help me. He is not very well known to me.

I never knew I could come back. I have been asleep and lost a long time. I am just awakening and I am all in a tremor to think I am really alive yet and able to see you.

I can come to you from time to time. Meslom will help me—I can come—I am already stronger. I went away too soon but now I can make up for the time I wasted.

Meslom.

L. has been obliged to stop. He is not yet

strong enough to do much but I brought you together and you are to help and be a great power.

L. is not suffering—he is only just awakened. He was brought to consciousness by his mother's wish to communicate.

L. is here again.

Yes, I am here and I am so glad I am alive again. Oh! mother darling, I am so thankful and so happy to be with you. I am free from suffering. I am alive, alive! and all awake to the wonders about me. But remember I have been asleep. Your wish to speak to me has awakened me. I am alive!

I am not able to tell you much, but I am filled with such a tremendous joy of life that I cannot imagine going back.

I can come to you again and I can tell you much. Meslom is going to teach me and says I can come when you and Mary arrange. I have no choice—it is for you to say.

I am alive again and so happy, but I can't tell you much. I appear to be in a wonderful

light and in a marvellous country of perfect conditions—I can see——

Meslom.

L. is not able to stand a longer strain but the conditions are perfect. I will bring him again but not to-day. He is a fine nature and will develop quickly and be a great help.

February 3, 1917.

Meslom.

L. is here. He has been far away and cannot stay long, but he will speak.

Here I am. I can't tell you much yet. I was so excited at being alive that I cannot get in trim for calm work. Since I awoke the other day I have been far away in a wonderful country—it seems like the land one sometimes dreamed and never quite found. It is perfect and filled with light and perfume and life and movement. I cannot explain it all now. I only know I am enjoying it and getting strong again and all my weakness is gone.

Do you regret your life here?

Yes, I might have done many things which I neglected, but I am permitted another life.

I am going to help you to enjoy this life of mine and understand what you can before you come, but you are really able to foresee some because of your innate appreciation of art and beauty. I shall have the double happiness of enjoying and of teaching you.

Can you see me?

Yes, and I am so glad you have found Mary and that you are able to talk to me. You can never know my feeling the other day when you awakened me from that long sleep which seemed death. You know I caused this myself because I had been persuaded that it was death I was facing, and at the end I was so tired that I really didn't care. I could not struggle along any further, but if you had not called me and found a way to reach me, I should have been obliged to wait for long ages, because in the ordinary course it requires a much longer time to come back to consciousness. Help me by loving me.

I will come and Meslom says he will help you and me, and your faith in my real life helps me and so I can help you. You need not grieve at all. I can come whenever you call, and I love you more than ever.

Do you remember your illness?

I remember the awful wetting and cold I got and I was so fagged and annoyed because I felt you would worry, but I did not then—I was annoyed because it was stupid, but I was so tired I didn't care.

Have you any flowers?

Yes, loads of them. Everything is so beautiful you would love it. Beauty is all about me.

Do you remember my home?

Of course I remember it——

Do you miss your horses?

I have the most wonderful new outlook in the way of activity. I don't miss them at all. So far I only know that I am a happy little beggar in a wonderful state of life and

that I have my M. again and all the rest will come. Be patient and I will tell you.

Good bye to-day. I hope you will call me soon again.

February 4, 1917.

Meslom.

L. is a strong, vital personality and I will permit him to act as an intermediary force because he is fresh from his earthly experiences and full of interest and most anxious to be of use.

I. is the right one because of her great strength of character, her high mentality and her strong love for her son.

February 7, 1917.

Meslom.

It is difficult to bring him because there are too many conflicting influences on your side. L. has a plan of action of which I approve. He is here and will speak.

Meslom wants to explain to the earth his

theory of the universe. He says he has been waiting long for this, but the conditions were unsatisfactory, although he has been preparing Mary for years.

Mother darling, I have been waiting for you to call. I have thought it all out and Meslom approves. Here goes.——

You awakened me from that long sleep which I thought was death and Meslom came at your call. He finds me very ignorant of spiritual things, but very strong vitally. My immense activity needs an outlet and can be utilized for our mutual good. He will initiate me into the science of this life and while guiding me will explain to you through me, so I will go ahead and take you with me.

February 15, 1917.

Are you here, L.?

Right O! Mother darling! I have been on a wonderful trip since I saw you and I am going to get into regular working harness with

Meslom. He says he will leave it to me to organize this affair. You are to be the earthly president of this inter-communication and organize it from your end. I find there are many who would like to help but few who are fitted for the work.

What are you doing all day and night?

There is no day and night.

Do you know how I love you?

Yes, because you and I were always pals, and really I understood your thoughts always. That is why I can do this work.

It is a life such as we sometimes dream—nothing is the least effort. We are never tired, but always interested and ready for new and delightful experiences. Those who have developed their intellects find they are able to go right on without any effort and that seeming difficulties are made easy.

Do you ever have any longing for those on this earth?

None at all, because those we love are sure to come and time does not count.

How do you understand love now?

Love is a vast and wonderful sense of life and is the atmosphere we breathe. Without it we could not continue to live.

What is your life?

To us at present it seems material.

Will you come to meet me?

Yes, and right now I want you to have Mary promise that when you come she will call you and persist in it till you come. I can't help you once you leave the earth, and you need some one as I need you. I will await you with joy and you will know me, but I don't want to have a break and you will come to yourself more quickly if you are called. This is when you leave your body. Then you will go to sleep as I did and you will awake to consciousness more quickly if Mary calls. Mary is very strong. She will call you.

February 24, 1917.

Meslom is here and so am I—L.

I cannot come by myself—I need your help. I can see you now because you are seated together.

The wood gives off a sort of influence which is essential to our manifesting. When you are together and with your hands on the wooden table it sets up a current which serves as a link or medium, something like the air is to your breathing.

It is not possible for me to call you, but your will and your physical strength combined give us the medium required.

Are you in what occultists call the astral world?

No, I am so far in a state of waiting. I am perfectly happy and know that there is the whole marvel of the universe awaiting me, but I am just getting——

February 26, 1917.

Yes, L. is here. L. wants you to be very quiet a few minutes.

You have been given this extraordinary opportunity of doing this wonderful thing and I can be of such great help nothing on earth should interfere.

I know a great deal more and wish the preliminary arrangements to be made before going on. Regular work is of immense importance.

I have not gone far. I want you to go with me in thought—I am only beginning to be educated. I see about me those who are awakening to the splendour of the spiritual light.

Immediately upon leaving the earth we are divided—there are many entrances and I find myself among those who are young and strong and very ambitious.

My hesitations are not in thought but in the choice of words to express our new conditions. I am ambitious but not in an earthly sense.

I want to know and go on. I feel elated and uplifted by a sense of life and force and joy beyond expression. I know my life is just beginning and I am conscious of every moment.

Tell us about the conditions surrounding you.

There is nothing material enough to make you quite realize them. I am like in a beautiful dream. I am surrounded by beautiful scenes of nature and conscious of an uplifting force of love. This love is a real tangible thing, even more tangible than the sunlight is to you. It is a force—a marvellous certainty of never ending, never failing strength.

I will give you all the tests I can or that you wish.

And yet you did not believe in the spiritual life?

No, but I believed that there was something that was too sacred for discussion. I did not define it, but I felt it, and my only

expression of it was in trying to play fair and be real.

Did you enjoy the books I sent you?

I did, and they were a great help to me. I remember well the impression made on me by the "Life of Jesus."

In this life nothing interferes with the real spiritual and intellectual exchange of ideas and we soon find our own.

You have met no one you knew before?

Not yet, but Meslom says I will.

Are you never lonely?

Loneliness and happiness are incompatible—I am happy. I want to lead you on with me but forgive me if I cannot be very sympathetic about earthly affairs.

March 2, 1917.

You understand I have to get back to Italy?

I don't follow all the conditions but I am conscious of your state of mind, and to us time is of no importance. I will take up the work just as soon as you arrange to go on regularly.

It is well to be quiet and constant in your efforts and it will be so arranged—I know you will find a way.

Don't you remember my home in Italy?

It is a great big jewel.

Are there little children where you are?

There are all sorts of lovely beings but their age does not seem definite as it did on earth.

Do you have to eat and be clothed?

No more than you do in a beautiful dream. We move about without effort by a mere wish or desire. Space and time do not exist. Our condition is of light and action and joy, and yet I fail so far to find quite the word to convey it to you. It is as though a wonderful intelligence is all that really existed and that intelligence makes us perceive that our life is sustained by the most marvellous life-giving love. We know that it is divine but so far we are not allowed to see.

What do you know about Meslom?

Meslom is a great old teacher who has been here many ages always trying to reach the

earth and help you there. He was a student of these subjects in India and is recognized here as a great guide and teacher.

How are you taught? In classes?

Our exchange of ideas is without conversation. Our ideas and thoughts and desires are understood without expression and received by those with whom we are in harmony. No, there are no classes. I am surrounded by the love and care of God like a cloud of vapour would be to you. Then I know that the spirit called Meslom is giving me his strength and helping me to see and understand and I am instructed by a sort of absorption of this life-giving love. I am much stronger and every day, as you call it, I see more. I am at last freed from all restraint. My real nature and love of the beautiful and the ideal is able to go on untrammelled. I long for the complete and full expression of my nature and know with a marvellous certainty that it is to come.

Do you know the communication of Canon

Wilberforce? who died and has sent two messages to his congregation.

He was able to continue his teachings on account of his earthly certainty of this life, but I have much to learn and might have been so delayed if you had not called me and put me in touch with Meslom—Thank you, darling mother, and let me take you with me.

March 4, 1917.

I will be patient and time does not matter to us, but you must not fail me. I need your help as much as anything I ever needed and you can help me most by being sure that this is a real and tremendous experience, and that we are not really separated. Our natural bodies are separated but, as far as I am concerned, I have never been so near or so much in sympathy as Now.

I will, and do all I can but it is you who must face and conquer the earth conditions and difficulties.

May 4, 1917.

MESLOM is here, and will bring L. Meslom says you have done well and will work regularly in this room.

L. here?

Yes, I am here. I am so happy, mother, darling, I am so happy that you are together ready to work. I shall devote all the time necessary to you and come whenever you call.

Let me begin at the beginning. It will be simpler and easier for me and for you. I shall tell you first my experiences as they came and explain, as far as I am able, as I go along.

I shall try to explain to you my mental condition while yet on earth, for it is the mentality which affects the physical condition and determines our state. I was for some

months previous to my death, as you call it, very much disturbed mentally, on account of the war and the losing of friends, particularly of Percy, so I tried by excessive exercise and work to keep myself from thinking too much and from torturing myself with the unanswerable question why it should all be, but try as I would I could not shake off the depression which had hold of me and made all that had hitherto seemed of interest perfectly flat and meaningless, so when I fell ill I was so tired that nothing mattered—the spring had snapped, and it had snapped simply because I was discouraged with the meagre result of our best efforts. I wanted to go to sleep and had an idea that death meant just that—sleep and infinite effacement. I fell asleep with this conviction, or rather this hope, and this state affected me to the extent of making me unconscious of the passage from life on earth to life here, which is as far removed from our conceived idea of heaven as anything could be.

I have since learned that the mental condi-

tion of the dying always affects the first state of consciousness in this life, therefore, when you awoke me my surprise was very great and my joy unbounded to think I was really alive after all, and with all the vigour and vitality of youth and all the joy of its most supreme moments fulfilled.

I was so intensely grateful to you for calling me that I immediately opened my eyes, as you would call it, to understand where I was and when and how.

I found a splendid old man. I say found, because one seems to see, but it is all without any effort, only desire. I felt myself surrounded by sympathetic understanding and love, and I knew that you had brought me into communication with a rare and wonderful mind, who took charge of me from that moment, and I began to see and understand and also to determine that through me he would speak to you and bridge this chasm between us.

He explained that this is extremely diffi-

cult on account of the rarity of the combination required, but it had been found and must be taken advantage of.

Every other day to begin with, you must give me the whole afternoon. Then we will see how much Mary can stand. I have so much to say, I have been preparing it and want to give it to you definitely arranged, so when you have had two or three hours of work, stop.

May 6, 1917.

It seems strange to hear you read what I told you the other day and it seems incredible that I should be leading my wonderful mother. There is a mystical meaning to the word "mother" which is dimly discerned on earth, but here is clearly seen. It is or should be the blossoming of the best qualities of the preceding generations, and if motherhood always meant love and spiritual aspiration it would so result. As it is, the tie of motherhood becomes most often one of only physical repro-

duction, although there always persists some faint gleam of the spiritual quality foreordained, and in some rare cases it means what it should. Then the mother and the son are the completion of one another and nothing can be more perfect than the understanding between them, and the strength of their mutual love is measureless. This is our case. Thus it is possible for you to call me and for me to lose the quality of son and take on the quality of leader, which I have now assumed.

I have learned more in these few weeks of my new life than a whole lifetime of earth's deepest studies could have even foreshadowed.

The life we lead on earth is our preparation for our life here, and our life here is the result of our previous development. This sounds simple, but needs study and thought. Life on earth is surrounded by conventions which are the result of centuries of customs and are as varied as there are different localities. These conventionalities are as the mist of the morning before the rising sun. Life on earth is

judged by the standards established arbitrarily by some more or less worthy teachers and is judged by appearances. All this too melts as the dew before the sun of truth.

Christ's teachings were pure and true and if really lived would make of earth a foretaste of heaven, for all that really matters in earth's life is that we should have been honest and sincere of purpose and with a real love of our fellows. Oh! how inadequate are words to express ideas in their true meaning!

Honesty means the naked, real purpose which underlies our acts, and is seldom faced even by one's own self, but here in the clear light of this purified atmosphere we see so plainly, and all the shams and self-indulgent excuses as we use them on earth are effaced. All are not strong enough to face the truth without fainting. Thank God, honesty was my one great ideal. This made me able to understand what Meslom is teaching me.

Love, too, has a different meaning. It is as much different from even the greatest earth

love as the glorious sunset is more splendid than the firefly's glow. Love is essentially unselfish in its essence and essentially beneficent in its results. It radiates and gives strength and joy, and life becomes perfect in its warmth. It becomes absolutely selfless, and it is only when you begin to so love one another that you are fitted to take up this work. All selfishness must be put aside on your part and our own. Life must be lived for the good it radiates. It is not necessary to go far afield to search for work to do. The everyday exercise of thought and love towards all is sufficient.

I am telling you what I see now and——
I need sunshine——. No more to-day.

Can you tell us what conditions would be more favourable?

Come every day and I will let you know whether all is well.

Is Meslom near you when you communicate with us?

Always.

Can you not come alone?

Yes, but I am not yet wise enough to teach. I am acting as his helper and trying to pass on to you what he teaches me.

May 7, 1917.

Meslom is here and glad you are beginning.

L. has been planning the work and wants to give it to you arranged as he thinks best. Afterwards you may do what you desire and ask questions, but until he has given you permission, it is better to ask no questions as they disturb him.

L.

As soon as I realized that I was really alive and could use my intelligence and had a friend to explain things to me I asked how it could be that I, who had never given much time or thought to theology or done any of the accepted things, could be chosen as the helper for this work. Meslom (who is a guide and teacher who has been interested always in mankind and in trying to communicate so as to

prove what he always professed, namely, that the intelligence of man is part of the essence of divinity, and as such must persist when the envelope or body has been cast aside) awakened me, as you know, through your influence and explained that he found me the longed-for link, and this was on account of my perfect harmony with mother and through her with him and with Mary.

He explained that earth's dogmas, with the exception of the two great laws, "Love God above all things and our neighbour as ourselves," were superfluous and more or less confusing. I was made to understand that marvels are not expected—that individuals have only a small part in the great scheme of the universe, and their best and only essential preparation for worthily playing that part is truth and charity. No matter what the external circumstances may be the only essential preparation for a better and larger life here is love. I mean love in its spiritual sense—the love which tries to see good in every one

and tries honestly to be helpful and understanding. Given this fundamental, of course all the intellectual attainments are of great value and determine the place in the scale of life here.

Here as on earth there are as many experiences as there are individualities, and remember that I am giving you my own experience and what I learn.

I was from the first quite conscious of my own old personality with its desires and ideas, only the externals had disappeared. My curiosity to know was as great as ever, and it was as if I had suddenly been transported to some strange and delightful country where conditions of climate and beauty of aspect were so perfect that the annoyances incident to earth life had vanished and all the obstacles to perfect expression had been dissipated. I remembered my past but could realize its best aspirations and felt free and happy in the conscious strength given me by the transcendent atmosphere of love. It is something of which

earth gives you no idea. It is real, it is intelligent, it is exquisitely beautiful, it is exhilarating, it gives clearness of vision and strength of purpose, life and certainty of progression. In its light and joy we know that the best is possible.

As far as our life is concerned nothing is difficult, but to communicate with earth is difficult. It requires concentration of purpose and the great strength of will of Meslom to accomplish it.

Enough for this morning.

May 8, 1917.

The joy that pervades life on this plane is difficult to put into words for you. Here thoughts and ideas are interchanged by a sort of automatic intercourse, or rather an interpenetration of mind. Words and languages have ceased to be necessary as a vehicle of communication.

I am sauntering along paths among ex-

quisite flowers and trees in the glorious light of a perfect day. This light in itself is a marvellous pleasure to the senses we now possess. It is a glorious, enveloping, self-radiant glow that leaves no shade and comes from no sun. It seems to be self-generating, but never too great to be perfect. It does not seem to generate heat, only light and joy.

I wander on with Meslom, and as I go on I understand more and more of his teaching. There is no hurry, and I know I can only see so far as my development permits, but I know too that there is to be no obstacle to perfection. I know there are many near me but so far I feel no need of their presence. My life is a purely intellectual one passed in the pursuit or rather the absorption of knowledge which every day becomes clearer.

Nothing of my earthly experience could be compared with this except some rare moments of extreme youth when in the company of some great mind I felt the joy and exaltation

of the discoverer when finding some unknown treasure.

Here, too, there is clarity of vision, and no artificial obstacles come between the searcher and the truth and no barriers are set up by personalities. The mind is liberated from all bonds and is not only perfectly free but entirely capable of understanding more and more each day.

I want you to feel with me the atmosphere in which I live, so I am always trying to put into words the unspeakable. It is so difficult! I go slowly. Do you realize how you have felt in the rare moments of life when natural beauty was so great that words were not only superfluous but discordant? So I feel, and so is my language halting before the beauty and glory of nature as I see it.

Have you gone quite away?

Meslom.

L. cannot give more to-day but wants you to be with him in thought so as to help him to translate further his experiences.

May 10, 1917.

Meslom.

L.

Meslom tells me that all are ultimately permitted to see and progress, for no one was ever entirely bad. Some time in every life there are moments of aspiration for good, and this divine spark of life, even if suffocated by evil deeds on earth, is eternal and inextinguishable.

There are many classes or conditions of life on this plane. Those whose lives on earth have been sincerely and consistently devoted to their development spiritually, and therefore to doing good to their fellows, are received in the light. They go on intellectually just where they left off on earth, and their progress towards ultimate perfection is rapid. But here, as on earth, the individual is endowed with free will, and can choose the particular sphere in which he will work. It is among these that are found the searchers for truth and light who wish to remain in communication with the

earth and bring some of the certainty they now possess of immortality to others still groping in the dark.

To reach this state of immediate activity and continuation of individual existence, without loss of memory, it is essential to cultivate calm and tranquillity so as to support the shock of translation without attendant loss of identity or conscious memory.

Many never think. The live superficially and in a state of reflected morality which is without force or character either for good or evil. They remain long in the shadows or mist and are slow to progress, but until one recognizes his own shortcomings and ignorance it is not possible to give them help. Ultimately they gather strength from the force of love about them and so begin to question and to grow. They are like bulbs buried in the earth —they have glorious possibilities but remain impervious to them until exposed to the sun of truth which must penetrate the cloud of their ignorance.

There is a vast crowd of mortals who have moments of exalted virtue and sincere desire to do right, who through weakness fall victims to the varied temptations of life. These suffer periods of purification which are bitter and full of remorse and horror, for they realize that it is entirely through their own weakness they have failed to follow the good they frequently glimpsed, and in this pure and radiant light they see their own lives. They are permitted periods of repose and joy which refresh and comfort them because they know the truth, and they themselves will to return to the expiation work which they consciously undertake, as they see that this is their only purification. The periods of exaltation which they enjoy make them realize that all that is best and noblest is to be within their grasp, and they gladly devote themselves to whatever work is given them so as to be the sooner ready to undertake the glorious work of fulfilment they have been given glimpses of. They are the messengers and helpers of the higher spirits

or guides, and the bearers of comfort and love to those not yet strong enough to support the vision of——

I am going to explain to you the various classes or grades of beings on earth and how when they come into this life they are naturally placed where they themselves have prepared. Of course there are numberless variations, and I shall come to them, but there are several general groups.

In the last mentioned group are the majority of the intellectual workers of earth, and in their work of expiation here they are given tasks for which their earth development best fitted them.

I want to try to make a little clearer this expiation I mentioned. In spite of great suffering and anguish there can never be despair among them, for the periods of light when they see the glory of the radiant day casts an effulgence over their days of suffering. Their suffering is real, but it is voluntarily undertaken to expiate their past sins.

As we go on you will be given positive proofs of the truth of all this, and I shall be freer to explain. My work of expiation is partly this. It is a great joy and a glorious privilege, but it entails suffering beyond your power to conceive, mingled with visions so transcendently beautiful that no words can ever convey to you my gratitude to you for the opportunity. It is for this, and in the realization of all this, that I begged you not to permit anything to interfere with this work. Nothing earth can offer can be compared with this, and the joy it will bring you when you come here, and just now let me ask you both to promise to continue till the end and also to call the one from earth who leaves it first. We need you and you need us. Mother will come first but not for some years. This will show her the true meaning of life, and she will help countless thousands through you. She must be happy.

Enough for to-day.

May 12, 1917.

When you call me, darling mother, it brings me, even if I am in the depths of darkness. I seem to hear the call—the way seems to open—a vista of light leads me into the glory of the effulgent day—comes love with you. The communion is becoming closer and my work is not so difficult.

I wonder what L. means by darkness?

I mean that while doing this work I am in the radiance I tried to paint for you, and in it I know by a knowledge which comes to me through senses developed since coming here, that immortality is a glorious fact—that we are still alive and will have full opportunities of perfect fulfilment.

We are conscious of the sweetness of the love of God and the perfect reflection of it in our fellow-beings. We do not believe as on earth, we really know. The atmosphere which surrounds us is like a tonic, giving us strength, and at the same time joy and knowl-

edge. The further we go the more are we able to stand of this radiance, but in its light we realize more fully our own unworthiness. Then we ask by our sincere regret of our past that we be permitted to do something to atone. We gladly and consciously leave the glory of this radiant day and return to the gloom where we face our worst selves and others in the same sad condition. We bring to them a glimpse of the light, and try in all ways to atone for our sins of earth.

Those who, while on earth, have been willingly and consciously bad in spite of their better selves, have the greatest sufferings here. Ignorance is not considered a crime here, but ignorance on earth may be so combined with spiritual wisdom that it falls away from the spirit like a garment. Such are admitted to the light, but are as little children and their education must be made. They are committed to the care of guardian spirits and led gently to higher spheres.

Those who are intellectually developed on earth, but spiritually atrophied, who have allowed their impulses of love and charity to become dried up and useless and lived selfishly, though intellectually, suffer greatly. They are enclosed in a shell formed by their own selfishness. They see outside this shell but it is extremely difficult for them to break through, and it could never be done alone. Their very attitude of mind has made it almost impossible for them to ask for help, and love is more like a wave breaking against a rocky cliff than like a soft spring rain being absorbed by the rich earth.

If you wish you may come again before dinner. I must be careful not to exhaust Mary.

I shall develop this work slowly, but my desire is to have it clear and convincing.

May 18, 1917.

I have learned that heaven means perfect knowledge and infinite love which generates eternal life.

Mortal mind cannot grasp the meaning of infinity.

This voluntary return I make to darkness is not in the nature of a punishment. It is the inevitable result of clarified vision. Seeing more and more clearly what is essential to spiritual progress we long to share this knowledge with others still in the darkness of ignorance. Feeling more and more each day the vitalizing effect of the love of God we long to express our love, for real love is selfless and beneficent, as I have already told you.

It is a blessed dispensation of God that we are permitted to reflect the infinte love which He gives so freely, and its realization makes it inevitable that we should search a way of expressing it in our turn. Therefore, while

the shadows are deep and filled with suffering, there is never despair.

At present I am in the light. I am trying like you to understand the meaning of good. Even here it is difficult.

Infinity fills all space, all time, is all-knowing, all-present, all-powerful. The essence of God is life and love. This love is to us here clear and vivifying to an extent undreamed on earth, not because it has become more powerful but because we see with clearer vision the more we become harmonious with this.

Words are such a poor medium for thought!

To say we are pure and perfect reflections of good is incomplete. To say we do no wrong on earth is misleading.

We are the images of God—we have in us a spark of the Divinity—but through ignorance or faulty education or weakness engendered by habit and association, we oftentimes not only fail to act according to our

best lights but we cause actual and active harm. This evil so created is not real in the sense of being eternal and unforgivable, but it forms vibrations which go on indefinitely and influence others. It is for this reason that those who have reached a superior degree of wisdom, or who have had moments of light, suffer so greatly in this life when they see the effect of their past weaknesses.

For all there is ultimate salvation, or, in other words, ultimate realization of the transcendent love of God, but the way is long and the trials are not limited to life on earth.

The mere ignoring or denying of wrong does not annihilate its effects. The constant effort to conquer human weaknesses and tendencies to evil is good. The law of cause and effect is a fundamental principle, but the effects are tempered by the degree of knowledge possessed by each individual.

If only we could know definitely and clearly

while on earth what is really and eternally right and wrong, it would be easier. Here we do know, and this knowledge helps us to understand the possibility of a God of infinite love and goodness Who is equally a God of justice. Perfect knowledge sees the innermost reasons of every act and takes account of the limitations, in an earthly sense, of the individual.

May 14, 1917.

My heart sings a glad song of praise and thanks that I am able to see and understand more and more of the glory of life, but I am still my own self as on earth, except with earth's limitations removed. I still live intellectually in the same way. I have an inquiring mind. I love beauty of form, of colour, of expression, but I am not a poet, a painter, or a musician. I seem to absorb all the joys these things add to life, but my greatest interest is not in accepting these wonderful aspects and singing their praises,

but asking the meaning of them and trying always to find the source.

I have not yet seen the Divinity. I get glimpses of glorious beings in the distance among flowers and fountains and trees but I have no desire to join them. I am content to seek the quiet paths with Meslom, and sometimes others who are like minds but whom I do not know as yet. Here I find answered all my questions—not answers as we give them to children who are still unable to understand reason, but answers that convey absolute knowledge and conviction. We see clearly the logic of the explanations and the eternal underlying causes.

After I have finished giving you a general understanding of our conditions you may ask, in your turn, any questions you wish. I shall answer them in the light of my present understanding.

Here there is no fatigue. One occupation gives place to another as one theme in music melts into another.

I ask why man is subjected to the trials of earth, why is he exposed to its inevitable results when his mind is incapable of comprehending the reason?

What is the universal essential of life on earth, applicable to all, regardless of the circumstances of their birth, education, nationality, degree of so-called civilization?

How can there be one reward for such different individuals as, for instance, a poor South Sea islander and a don of Oxford?

What is the fundamental essential for all, and why is there no way of having this essential understood by all?

There is an underlying and universal law governing the life of the universe. God is an infinite spirit, or intelligence, emanating life and love. Intelligence includes, as it is infinite, all that ever was or will be. Each emanation of that infinite intelligence is necessarily a part of the divine centre and partakes of its essence. One of the attributes of intelligence is liberty. Each emana-

tion of that infinite intelligence, when expressed, is endowed then with liberty of development and with godlike possibilities.

There are many spheres and all eternity in which to perfect this tiny ray of the great Creator. The degree of understanding of each life is superior to the preceding one. Mind becomes more and more the paramount expression of the individual and more and more able to grasp the meaning and reason of life, and the absolute necessity of its free development. As far as eternity is concerned, and nothing else matters, the one sole, absolutely necessary quality is truth. Truth includes all the essentials.

May 15, 1917.

Truth is one of the eternal attributes of God and may be used synonymously with reality. The ray of light, as St. John called it, which proceeds from the Word, or infinite intelligence, gives life eternal, and without it nothing could exist. Therefore, when I

tell you that truth is the one fundamental essential for all humanity I mean the acknowledgment, either instinctive or conscious, of this divine sustaining light, and the consequent harmonizing of externals to that internal verity.

When I ask why there is no way in which all may know and be guided by this, I see that there is a way divinely implanted with the spark of life itself, and called by us on earth the instinct of immortality. It is a fact acknowledged by all that this instinct exists even among the most primitive peoples. Its expression has varied with the ages but the underlying truth has always guided its manifestation, and humanity is judged by it. According to the light that is given ye, so shall ye be judged, said Christ.

In its application to us in our daily life, we often lose sight of this. Education should be intensified but simplified. A child instinctively recognizes this quality of truth in those about. So in fact does an intelli-

gent animal like a horse or a dog. Some way should be found to develop this, instead of nullifying it by contact with unessentials. Every life should be permitted to develop in its own way; guided always by truth and fidelity to one's own highest instincts, which would then choose from models presented by history its ideal and grow to it.

May 16, 1917.

You wonder why I appear so indifferent to life's sufferings and all the trials the earth is now passing through.

Life is a long progression of which earth's experiences are only one episode. Life is not affected by earth's limitations. A life on earth, though short, may be glorified by the sacrifice war entails so that it has a more real and eternal weight than a whole span of ordinary existence.

Society had become congested. Research had been deep in some directions, but the vast body of men had lost sight of the real

meaning of life. Materialism had covered as with a mantle of lava the carefully constructed edifices erected by man to keep in evidence the desire for something beyond. Too much earthly wisdom unenlightened with aspiration for the spiritual had brought man to a condition of stagnation. Exceptional were those who still really thought of a life beyond earth.

Eternity is such a tremendous truth and the universe such a vast assembly of worlds that the incidents which to an individual or a nation seem stupendous when seen in the light of eternal wisdom are important only in so far as they affect the real, or eternal, lives of the individuals interested.

Under the conditions of life on earth spiritual progress for the multitudes had become very difficult. Too much prosperity and too much superficial education combined with error to prevent development.

Life on earth is given us as a period of preparation, not as our ultimate end.

The war was the effect of the accumulated errors of the preceding years and was the logical outcome of materialization and the personification of its ideals as opposed to spiritual development and its essential expression of individual liberty. It was a physical necessity as inevitable as the bursting of a thunderstorm when powerfully charged clouds of opposite polarity are brought together. The earth will be a better and purer abode for future life, and the individuals who have suffered have only been brought a little sooner to their new life here.

Try to realize that we do not live in time but for eternity. This will open the gate to a wider vision. Even on earth the inspiring and uplifting wave of patriotism carries men out of their old standards and makes them capable of sublime acts of heroism and absolute unselfishness. What does it matter that it carries them beyond our earthly vision since it lays them gently and peacefully on the shore of their heavenly home,

purified by that one act of sacrifice and made partakers of eternal life? What difference does it make whether man gives his life and youth in one sublime sacrifice for his fellows or lives it to its full span? The advantage is all in favour of the one who gives up his life for his home and country.

Patriotism is a divinely implanted quality capable of ennobling all who come in contact with it. Liberty and individual development are more important than worldly prosperity. Try to realize that God knows best. He is eternal and infinite wisdom and love, and He sees that the pains and sufferings of His children are nothing in comparison with their eternal happiness. If it seems to Him best that they be removed from earth it is for a good purpose.

May 17, 1917.

Truth is one and its essence is infinite and unchangeable. Only its expression varies with the varying power of the age and

the individual to give it form. Everything that has in it the spirit of truth is necessarily harmonious with all other forms of truth. It is the experience of this harmony which is one of the reasons you are happier and in more perfect health mentally and physically when doing this work. When freed from mental disturbance and external dissonance you vibrate in perfect harmony with the eternal—not in unison, for each has his own individual quality, but in harmony.

Jesus brought into the earth's teachings a far fuller measure of truth than had hitherto been given to man. His teachings revolutionized society by love. He was understood by few because of their unwillingness and inability to leave their old standards. The measure of truth was too great for immediate comprehension by the masses, but served as a vehicle for the intelligent comprehension of the love of God. That comprehension, while we remain on earth, is purely intellectual, or real by faith, but here we are

conscious that it is that love alone which gives us life. We understand that love and life are attributes of divine intelligence; that God, the great creative Spirit, is intelligence, and every outpouring of that mind forms an individual, partaking of His essence and sustained by the love this divine life has generated. The expression of this life, which on earth was enclosed in a body, has now become clearer here. The earthly body has given place to a spiritual one, which remains in its personal characteristics the same, but has progressed mentally and spiritually. Earth senses have given place to spirit senses, among which is a faculty of imparting and of receiving knowledge without other effort than desire by a conscious absorption of the vivifying and enlightening love all about. Limitations of earth are removed. Language has become unnecessary. Cause and effect are clearly understood. Here we are conscious of all the past and present and as much of the future as our development permits. We are freed from the weaknesses from

which we suffered on earth, and in this clear and radiant light we have no errors to combat.

May 17 (*Afternoon*).

"Life is real! Life is earnest! And the grave
is not its goal;
Dust thou art, to dust returnest, was not
spoken of the soul.
Let us, then, be up and doing, with a heart for
any fate;
Still achieving, still pursuing, learn to labour
and to wait."

Rare moments of inspiration come to the poet. He catches glimpses of the truth, and perhaps his song carries it further than any other effort of man.

Truth is in itself inextinguishable. Every word and every earnest desire for truth sets in motion vibrations which go on for ever in widening circles.

May 18, 1917.

Happiness and health even on earth must follow understanding of even a tiny measure of truth. Try to understand truth as an abstract quality and part of the infinite essence of God. Imagine a sounding-board struck by a tuning fork. Every vibration put in motion by the striking of the two is truth and therefore harmony. God is truth, and if we would vibrate in harmony with Him we must search far and deep. We must learn to put away the enveloping covering of error, custom, self-interest, worldly considerations, and be willing to sacrifice everything that prevents or obstructs the perfect unison which would exist between us and truth or harmony with God.

The more we abstract ourselves from distractions, the more we will be able to discern in ourselves this divine rhythm. Leave aside more each day of the thoughts you waste on unessentials. The habit of earnest seeking for truth serves as a channel through which you will receive it.

"Ask, and ye shall receive," is true. The difficulty is to understand ourselves. What do we really ask? If we confine our requests to things external, even though very important in a worldly way, we may not receive them, for in the clearer light of eternity they may be undesirable, but if we ask sincerely to know the truth and understand it we will surely receive it, and in the happiness which this brings will be able honestly to say "Thy will be done." Many words and much protesting do not make prayer, but a sincere desire to do right, even though we do not know how to voice it, helps.

Before trying to take an active part in the bettering of the world, let us try to know ourselves. Let us see if we are in harmony, not only superficially through the beauty of the rhythm we discern and the glory we catch glimpses of, but also in the action which must necessarily follow. We must know that nothing earth could offer could compensate, even temporarily, for the misery which would follow a severing of the bonds we now are conscious of

binding us to the work undertaken. I say bonds, but it is a poor word, for only by our own will are we, or can we be bound, but our will must bind us if we have once seen and felt the meaning of truth.

May 18 (*Afternoon*).

Remember that God is infinite. Try to understand this. If He is infinite, nothing can exist except in and of Him. The use of the pronoun "Him" is misleading. God is not a person, and much of our misapprehension comes from this faulty conception. God is a spirit, all-pervading, all-intelligence, all-goodness, and love.

I shall try to explain to you some of the attributes of this infinite God. The first, or underlying principle, of truth is the foundation on which I hope to build the edifice. It is impossible to avoid the use of images because no words exist to explain the infinite qualities of God. Try to understand the meaning through

the images—never accept the image as an exact statement.

Nothing exists or could exist except in God or spirit, and everything that exists in reality or eternity has a particle of that infinite spirit, which ultimately must purify itself of all error and vibrate in perfect harmony with that great central creative force. I said particle; I should have been clearer if I had said radiant emanation.

God, the creative force, radiates endlessly but without diminishing His power. Each radiation finds expression somewhere in the universe and becomes in its turn a centre of radiation, capable of infinite development and endowed with individuality, which is eternally independent of the creator and yet never separated. It must ultimately be reunited or rather accorded.

Nothing can add to the glory or radiance of God, yet in their perfection each separate created being is capable of development and perfection.

All the unhappiness of earth is caused by the fact that that eternal ray which must ultimately be reaccorded with the Creator finds impediments in its development.

It was to clear away the clouds of ignorance that Christ became man in Jesus. The clear, simple rules that He gave are all that are needed. "Love God above all things and thy neighbour as thyself," include everything, and it is to a clearer comprehension of the attributes of God I am now devoting myself.

Love, as we understand it, is an instinct rather than a quality of the intelligence, but love in its spiritual sense must understand and have a reason. Love God above all things implies so much; we must know why God, the radiant Creator of the universe, gives life eternally and endows it with free will and understanding, but to develop this understanding it is necessary to overcome obstacles. Love, united to perfect knowledge, knows and sustains the life so generated. The quality of love dimly discerned on earth in the rare examples

of sublime sacrifice offered for the sake of others is here seen and felt all about us as the fragrance of flowers is perceived by you. It is this, but more. It is life itself. It gives us joy and courage and light. We are conscious of it both intellectually and spiritually. We have no more fear, for we know that that divine love is carrying us ever forward—that we are understood and loved and supported and purified and enlightened by it, and in the perfect peace and security it inspires we shall reach our ultimate destiny.

May 19, 1917.

Love includes truth and is included in truth. Love is an active principle of life. It radiates force and strength, joy and happiness, confidence and peace, yet is activity itself. Divine love, being all-knowing, supplies the wants of those who are in harmony with it more easily than those still discordant. It is not more active or greater for one than for another, but when we ourselves are accorded with

it, we perceive a fuller measure of love. When we vibrate in conscious unison with the love of God we expand and enlarge our possibilities to receive more of the divine elixir, and with this comes the realization of our marvellous privilege and acknowledgment of the duty it brings with it to share this love with all our fellowmen. The way to purify ourselves and fit ourselves to receive a fuller measure of the love of God which is all about us and is the sustaining and life-giving force of the universe, is to search deeply within ourselves every day, find the seeds of selfishness and uproot them; be honest with our inmost selves; find out the naked truth of our own hearts; examine carefully to see if there be even a ray of faith in God and a future life, and if there be try to uproot the weeds which prevent the growth of this seed holding the ray of divinity. The ray, which is our soul—a part of radiation of divinity—can never die. It will one day be reunited to God in its perfection. It has never been and never could be entirely separated, nor

could it in its essence be impure or need perfecting, but, being endowed by the Creator with free will and understanding, it has been given this human mind and body as instruments with which it must work out its growth and fullest development.

Love if real is unselfish. Even the earthly love which is true thinks always of how it can help and bring happiness to the loved one. Try to imagine with this as a model how great and beneficent is the divine, all-sustaining, all-comprehending love of God. God, who is love itself, can never be unhappy or other than perfect. It is true He sees and pities the sufferings of His children, but in His perfect knowledge He sees that these sufferings, which are only real for time and not for eternity, serve to develop and strengthen the growth of the individual. A broken doll seems a sad and tragic thing to a sensitive child, but the mother knows that another day will bring forgetfulness and need of another toy. In the light of

eternity our greatest sufferings can be as easily consoled.

Any teaching which helps humanity to believe that there is another life and that the soul is strengthened by trials bravely met and weaknesses conquered is good, for it has that much fundamental truth. When, in addition, it reveals a God of love, it is better; and if humanity could comprehend this divine love, all suffering, even on earth, would cease.

May 22, 1917.

Heaven means perfect happiness. Where there is absolute knowledge and infinite love there can be no doubt, no fear, no pain, but heaven is not a locality. It is as vast as the universe and rises ever in circles or planes till it culminates in the perfect summit whereon is found the temple of the most high and mighty God.

I have used this simile, but it gives hardly a shadow of the reality. It is only an image. Since here all is spirit there can be neither

plane nor summit. I am trying to explain that there are many lives in one eternal individual.

Let us imagine one human being. The soul or spirit of that individual existed from all eternity in the divine intelligence of God. In the fullness of time and in harmony with His divine plan, that thought found expression in the individual which then became endowed with free will and understanding. In this case the individual is a human being inhabiting the earth. Divinely implanted in that individual is the souvenir of its Creator and its immortal destiny, called instinct of immortality, which persists and guides it through the devious paths of life. Errors of education and environment make its voice weak; it has all earth's accumulated faults and habits to combat. The result on earth is more or less good, but since that individual, in common with all creation, must abide by the law of cause and effect, and its place here (in the next plane of its existence) depends upon its earth development, it is self-

evident that the nearer that individual has come to perfection on earth, the higher has been its development—not alone intellectually but spiritually—the clearer will be its perception when arriving here of the truth, and the greater will be its strength to meet the new conditions and the new duties. It sees clearly here the inevitable results of its past life and realizes that the waves set in motion by every thought and act of its earth life go on for ever. One of its tasks here is to undo the harm of earth, to put again in harmony the discordant waves. In the plan of the universe there is this merciful possibility.

The more clearly we see all this the more determined should we be to do what is necessary to atone, but here as on earth we have kept our free will and understanding. We must consciously will to learn and to fulfil our high destiny at no matter what cost. Here the individual is helped greatly if his earth education made him see and understand what earth could teach and if his spiritual development has

made him prize the truth as he was able to discern it. If the will exist to know and see and do the duty pointed out, that individual progresses rapidly, for he is able to absorb each day with his increased possibility, not only more of the light but more of the sustaining and life-giving love. If gladly he undertake his task of redemption he catches glimpses of the illimitable and glorious possibilities beyond, wherein with his ever widening vision and his ever increasing capacity for absorbing and reflecting the divine love, he will be permitted to soar ever higher and ever nearer, through the coming evolutions of his immortality, to the divine centre, the infinite God, the generator of life, of love, and of light.

May 22 (*Afternoon*).

St. John said: "In the beginning was the Word, and the Word was with God, and the Word was God. In Him was life, and the life was the light of men." Repeat this often and try to grasp its meaning. Try to under-

stand that each ray of that divine light will shine for ever. Try to realize that it really exists in each individual, even on earth. Try to help each and every one you come in contact with to clear away the cobwebs of ignorance and error which dim the light of this divine ray. The ray is the immortal soul. For all eternity it will shine. If you help, even infinitesimally, to permit this ray to penetrate the earthly envelope you are doing the work of the Saviour. Never doubt its existence. Never fear that the love you give in thought and deed will be lost.

No more to-day.

May 24, 1917.

Does the evolution of the individual we know as man on earth begin with his earthly appearance?

Remember always that I am telling you my own experience and giving you, as fully as is now possible, the answers I get from Meslom to my questions.

In answer to this question he says that only God in His infinite wisdom knows all, but as far as I have been able to find, man's evolution begins with earth and continues thereafter through many varying experiences. His soul has existed from all eternity in the divine intelligence, but its first individual expression for our sphere is in man. That individual soul, while self-radiant and capable of wonderful development and power and liberty, is still a part of the divinity. Each man is not God, and yet the soul of each contains a particle of the divine essence, divinely implanted.

To reach the centre of light, and its perfection, it is necessary that each individual progress through many evolutions, each one permitting a fuller measure of light. Each evolution has its duties and tasks to perform, its education to make and its errors to overcome. These are not in themselves existent; they are the natural outcome of the liberty, free will, and limited understanding of the imperfect individual. Naturally they differ in each

plane, but the nearer we come to the fount of wisdom the stronger we are and the greater is our happiness, for we see more and more clearly the meaning of life and its glorious possibilities.

May 28, 1917.

The believers in the doctrine of reincarnation—if limited to the earth—deny the infinity of God. To our earthly logic it may seem just and inevitable that the undeveloped soul be permitted to complete that development among the same earthly surroundings which saw its beginning, and also, that the earth which witnessed the sins and injustices of an earthly career should be the theatre of its punishment in some other earthly form, but this idea limits the power of God, and so denies God Himself.

God is infinite, therefore He knows all, fills all space, and is all-powerful. In Him are all the attributes of perfection. His thought is life-giving, His love is life-sustaining, as His knowledge makes His divine justice. He does

not need the earth as His only theatre for the development of man. He places man thereon in the first stage of his development, but when that man leaves earth he leaves also all the implements he needed on earth—he, the real man who is spirit or intelligence and indissolubly connected with the divine generator of life, Who is God. All the conditions of earth are for ever outgrown. Can the butterfly ever again enter the cocoon? No, his life is in the free air. So our life after earth is one of greater freedom. We are still the same spiritually, but mentally we grow, and this growth permits the spiritual development. The whole universe is before us and our free will which guides us takes us ever higher, for as we see more clearly so must we progress. Progress can never mean retrogression. The earth is the cradle of the human race, but that is all.

You ask then why is it that there is such a diversity in the degree of intelligence of human beings if each is the expression of a thought of divine intelligence.

Each individual is perfect. Each soul is a ray of divinity—a ray, if I may so express it, which is unquenchable and in its turn capable of radiating eternally, but that ray is like a seed planted in the earth. It must follow the law of its evolution. It must disintegrate and permit the living principle to develop sufficiently to uplift its earthly covering and permit its appearance in the sun. Even then it needs the soft rain and the warm, life-giving sun to bring it to maturity. It has always to struggle against the encroaching weeds about it, but always it follows its destiny and struggles to blossom and perfect itself in fruit or flower, and even when it drops again to earth and decay it liberates its vital part and comes again to life in another form. So each individual soul is brought to maturity through difficulties, and the differences of earthly environment and opportunities which seem to us to give such vast advantages to some over others do not make great difference in the real development of the soul. The earth life is

very short. The stage of development reached by each individual depends upon that individual only and not upon outward circumstances.

The very best work you can do on earth is to permit each little child to work out its own destiny. Give it only a few simple rules of virtue and honesty, with the fundamental of "Love God above all things and your neighbour as yourself." If these be learned, then it will follow that there will be a perception of the worthlessness of worldly honour and privileges and a consequent ennobling and simplifying of life in all its expressions, and a consequent liberation of the spirit, fitting it better to leave its earthly environment in tranquil faith, ready to go on untrammelled in its future evolutions.

May 31, 1917.

"Love God above all things and your neighbour as yourself" contains the whole law. Not amplification but simplification is what is needed. Certainly, if man knew God he could

not fail to love Him above all things, and it would follow inevitably that, loving God really and understandingly, he would also love his neighbour as himself. Therefore the most essential need is to understand God.

God is perfect wisdom—He knows everything—nothing is hidden from Him—no secret underlying motive can be hidden from Him, and no weakness or inherited tendency is ignored by Him. He is the creative force of all the universe. Nothing exists except as an expression of His intelligence. He knows the entire plan and scheme of creation, and since He is goodness itself He knows that in the unfolding of His plan all is good; that eventually each individual will reach perfection, and that the trials which we have to meet are given for our development, and that on the way we meet and overcome them depends our progress. Certainly He, in His infinite power, could do otherwise, but always remember that He sees all—eternity is His outlook. Our earthly career is only an episode in our lives, and in

His clear vision He knows that liberty of individual development, or what we call free will, is one of His noblest gifts. It is godlike in itself. If man could understand this he could see that nothing in the power of man can interfere with this God-given gift. Who that lives on earth can say that he knows another? Who can read the secret thought and aspiration of his nearest? No one. The soul is free and must make its own progress.

This does not mean that man should be selfish or self-centered. Far from it, for the man who tries to go deep into the study of God will forcibly and with each step become more sincere and humble, and while prostrating himself before the ineffable, all-knowing God, will see that it is the infinite love of that inexhaustible God which sustains him, and the more anxious he will be to reflect it by helping every one he comes in contact with. Real love is the sunlight from God. Its test is its unselfishness. Love seeks the good and happiness of all regardless of earthly conditions.

The love of God is the real sustaining force of the universe. It is an active principle. It is given fully and freely to all. It rests with the individual to decide how much he is capable of assimilating.

God is infinite. God is intelligence. God is love. God is Spirit. Nothing could exist without Him. Each thought of that infinite intelligence generates life, which is in its turn for ever sustained by the inexhaustible love. That love which sustains the universe is all about us. It rests with us to clear away all that clouds our perception of it, and all that interferes with our full and perfect consciousness of it. What a glorious use for our free will and God-given intelligence! Each step counts. Each sincere aspiration lifts us higher. Even each stumbling fall is useful if it makes us know ourselves better and so forces us to seek for light and help from above.

May 31 (*Afternoon*).

Justice and mercy are not incompatible. Human justice and divine justice have little in common besides the principle. Divine justice being based upon absolute knowledge must take into consideration all the circumstances. In the case of a man, for instance, when he leaves the earth no court sits in judgment upon him; no sentence is passed. The only judgment he must submit to is the inevitable result of the law which brought him into being, and apart from which he could not exist. That law declares that every act and every thought of his earth life sets in motion waves or impulses, either good and harmonious with their divine origin, or bad and inharmonious. Since he himself has a soul which is a part of that great creative spirit and which must ultimately, after reaching its full development, come into perfect accord with that creative force or spirit, it must follow that the waves of dissonance must be accorded. If he creates, either in his earth

life or afterwards, sufficient waves of good they will neutralize the bad. Therefore his earth life, if true and worthy, places him in a better position for further effort than an earth life which, being bad, has created nothing but discordant waves. It is the discovery of this law which is his only judgment. But happily the justice of God sees each tiny effort and aspiration, and the influence of these is great.

Well then, since we must submit to the inevitable result of this law and we will ultimately reach perfection, why make an effort on earth to do anything that will interfere with our fancy, if we will be eternally happy sometime anyway? Why not be as happy as possible on earth in our own way?

Because in the infancy of life, which is our earth experience, each individual perceives within himself the instinct of his immortality. Regardless of civilization or other outward circumstance, each is conscious of an aspiration for something better. It is an infantile grasping for a ray of light but it is an indication of

another life. If on earth that individual follows this infallible guide he grows into splendid maturity, and he has put into motion splendid waves of harmony, and when reaching this life his eyes are opened, his intelligence perceives the reasons and the laws which govern his development. With this clear vision he perceives also the tremendous task before him of creating enough good influence to overcome the bad. This is his judgment. It is not a punishment but an accepted consequence of his past.

June 1, 1917.

In the stage of life immediately following earth experience there is a longer or shorter period of darkness and unconsciousness, but as soon as an individual is awakened he perceives the new conditions surrounding him and faces his past and realizes that his conscious life is in its infancy. He grasps little by little the facts from which there is no escape. He understands the logic of it and the stronger he

becomes the more he realizes the tremendous task before him. Many faint at this realization and almost despair. Then that mercy which is included in the divine justice comes to them, and messengers are sent them to help them to face their sorrows and trials, who make them feel the boundless love of God. When once they are conscious of this love and its sustaining power they have courage to face the truth and strength to will to go forward. With the will and the desire comes the ability. The way is pointed out, reasons are made clear and the task of atonement is undertaken. This task is in absolute proportion to their earth life. Every wave of discord must be met and overcome before reaching harmony and perfect happiness, but every step willingly and consciously taken leads to clearer vision and fuller consciousness of the glory and love of God. These are only words or dim shadows to you—to us they are realities, and their dimmest perception brings more happiness than all earth could ever offer.

June 2, 1917.

How can I paint for you the joys that are ours? How describe the exaltation which possesses us when, after a task faithfully accomplished, we are permitted a glimpse of what is before us? In the clear, soft radiance of a perfect day we rest amid surroundings quite indescribable to you, because our senses here being different, our perceptions so much greater, we enjoy happiness beyond the power of language to convey. It is like a state of ideal perfection as to atmosphere, perfume, beauty of aspect, and free, untrammelled intercourse with beings who permit us to partake as fully as we are capable of, with them, in the perfect knowledge for which we always longed. There are no more vague longings and inarticulate aspirations. There is fulfilment. There is not even regret, for we know that we are permitted to work out our own atonement, always sustained by the never-failing love of God, and each period of rest finds us further on, with capabilities enlarged,

with vision broadened, and with heart overflowing with gratitude and love for God Who gave us intelligence unbounded in its possibilities and untrammelled in its outlook.

June 3, 1917.

I ask why has it not been made clearer for man to understand the reason of life? Why has he been left groping in ignorance when God, in His infinite power, could reveal Himself clearly?

In the divine plan of creation each expressed thought of God is an individual, perfect in its essence and destined to ultimate perfection and accord with its divine Creator, God. But this individual, while containing the divine quality, is only the seed of which the immortal being developed to its full and perfect expression is the flower.

The divine instinct of immortality is its infallible guide through the difficult period of development and change of form, but the free will is its individuality, which being once and

for ever bestowed as a godly gift, can never be withheld.

But this instinct of immortality is not the only guide and help. From the beginning of time teachers have been divinely inspired to guide mankind. They brought to earth such measure of truth as man was capable of grasping. The last and perfect expression of the Spirit of God was Christ Jesus. In Him the conscious knowledge of immortality had its fullest expression. He knew His divine origin, His willingly undertaken task of redemption, and His glorious destiny, and yet even He suffered untold agonies in the moments when His mortal sufferings veiled the divine vision; else He could not have been the Saviour and guide of man, for had He been always fully conscious of the divinity within Him and its inherent omnipotence, He could not have suffered.

This is sacred ground. I must find words to express the reasons of this incarnation; for by studying the Son we may understand something of the grandeur of the Divine Father.

June 4, 1917.

Under the accumulation of errors caused by mistaken human interpretation, revealed truth had been almost lost to the earth. The human doctrine of "Might is right" had been so enforced that the virtues of truth and love, and their resulting blessings, had ceased to be practised. Man was being forced by the exaltation of his lowest impulses into degradation from which there seemed no issue. Then God, the infinite, all-knowing Creator, saw that justice required that a teacher be sent among men to point out to them the truth, and His infinite mercy compelled Him to do this Himself.

But spirit cannot be perceived by human faculties. Therefore it became necessary to incarnate the divinity, and so give to man as much of the light of His truth and love as His humanity was capable of receiving.

"I am the way, the truth, and the life," said Jesus, but few could understand. God, Who is all good, all love, had compassion on the

suffering of man, and Jesus in His humanity, suffered all the consequences of man's ignorance and ignominy. His outward life was devoted to the good of humanity and teaching by precept and example the divine gospel of love, but His human heart and mind grasped all the accumulated sufferings of the race which His divinity understood.

God cannot suffer, and yet He so loved man that He took human form in order to suffer and atone for the ignorant wrongdoing of His children. It is this infinite suffering of Jesus which forms the inexhaustible supply from which man may receive help and come into harmony with God.

Jesus is truly the way, the truth, and the life. Through His teachings we are shown the truth and through His sufferings we may receive of His boundless love.

June 5, 1917.

Thank you, mother, for all that you have done. You have really helped me to overcome

tremendous obstacles in the way of my atonement. This work will be done and will prove to mankind the immortality of the soul and the continued existence of the individual man conscious of his personality, and also that there is a possibility of helping mutually from earth to our plane and also vice-versa.

You may consider the communications so far given as the first volume of the work to be done, and may treat it so. Meslom says the title he suggested is not an arbitrary one. You may change it if you desire.

This preliminary volume is really only the preface of the work outlined. Each point will be developed and made clear, and finally I shall answer the questions which will be prepared by you after submission of this work to the public and the formation of questions by competent thinkers.

PART II

September 3, 1917.

New ideas are difficult to accept, new conditions are difficult to describe. How shall I find it possible to put into human language superhuman experiences?

My desire is to describe my own personal observations and little by little initiate you into the meaning of life.

Mother is one of the few who are capable on earth of prolonged and profound abstract thought, which, when properly developed, will enable her to have the experience even on earth of conscious mental effort independent of the body. You both realize the importance of this. Let there be perfect accord and perfect understanding. When you have reached entire freedom and are able to let this work be your first thought, we will go on rapidly. It is essential that there be perfect harmony between you, and perfect peace. My own great emo-

tion on meeting again is past. I am ready to begin the new volume, but it requires absolute perfection in the mediums and intense concentration on my part. Before beginning I wish to clear away everything which may be an obstacle to free communication.

We asked:

"Are you conscious of anything in our thought that is an impediment to your work?"

We received no answer.

September 5, 1917.

Is Meslom here?

Meslom. Please do not get any ideas as to what you judge the conditions should be. They are so variable that it is impossible to give you rules. The most important thing for you is to put yourselves in a quiescent, negative condition. Don't try to think or to concentrate. Simply give us the help which comes from your physical presence. No mental effort whatever on your part is required. Sometimes physical

weakness, or even illness, is better for us than health if it releases mental rigidity.

Why did you not come yesterday?

I did not come because of conditions difficult to put to you, but it was not your fault, and please beware of depression when we disappoint you. It is very easy for me to come and answer such simple questions. It would be equally simple for L. These are nothing at all, but it is not well for L. to dissipate himself on these things which, perhaps, I am more able to answer than he.

Before I begin the new volume there are many little things I should like to arrange with you. As I told you before, the essential conditions for the successful carrying on of our communications are, first, a conviction of their truth and of their importance, then peace and joy on your part, and, as far as possible, absence of earthly cares and anxiety.

September 6, 1917.

Intelligence, conscious of growth, is also conscious of love and joy. Intelligence and soul are terms used synonymously to express the individual creations or expressions of the infinite, all-inclusive Intelligence, called God.

The plan of the universe is too vast for earthly comprehension, and yet we must try to grasp as much as we can.

From all eternity, God, the infinite creative force, has given expression to ideas and clothed them in multitudinous forms, each carrying within itself the seed of immortality, which is the spark of the divine intelligence. Each individual is capable of growth or development which will eventually bring it to perfection. It must progress through many stages, always striving to express more clearly the divine idea, until it is freed from all materialism and becomes a pure and perfect spirit, reflecting to its full capacity the divine Creator, and living in splendour and majestic harmony its own

perfect life in full consciousness, face to face with God.

Many ages are necessary to reach this perfection.

September 7, 1917.

Although animated by the same spirit and integral parts or emanations of the Divinity, no two individuals are ever alike. The souls are animated by the infinite creative life of God, but the expression which bestows our individuality is always different. Each is capable of perfection, but each remains for ever independent. In the perfection which eventually comes, and the complete and perfect happiness this brings, there is always dissimilarity. Perfection is reached by all, but individuality is never lost.

That consciousness of the ego which shows itself in infancy and is never lost to view by the inner consciousness is the instinct of the dignity of each soul. It is a noble instinct, and if properly developed, and followed on

earth, would guide man always well; for the consciousness of one's worth and nobility would incite to worthiness of action. Each individual is of immense importance. That importance may not be manifested on earth, but some time in the life's later development it will be understood.

If we succeed in proving to you our real existence beyond the earth, the whole meaning of life will become clear. A life limited to earth is so filled with contradictions, and the injustice of social conditions, giving immense advantage to some and apparently insurmountable misery to others, that it would make of creation a chaotic medley of horrors. But if the truth could be proven, life on earth would be lived for what it is—only a preliminary expression which must be well and nobly lived in anticipation of a higher and broader and fuller experience immediately following our so-called death, in which our individuality and consciousness take cognizance of the reasons of our creation, fitting us for further progress.

We have left off our earthly bodies, with their pains and sorrows and mental limitations. We still have bodies, however, which seem as real to us now as they did on earth, except that they have become obedient to our intelligence, and can be transported by desire wherever we wish to go. Even these bodies must disappear. They are vehicles of expression for this sphere, but will be in their turn left aside when we are able to progress beyond their necessity.

There will be no need of death here. There comes the change whenever we are intellectually developed sufficiently to be able to understand that bodies are not needed.

We must try to prove to you, and through you to all who are searching, that we, the individual beings, entirely conscious of our personalities, and with memories of our previous earth experience, do actually exist in another form. This will change the outlook of humanity.

September 7, 1917 (*Afternoon*).

Certainly the point of view of the immortality of the soul is accepted by millions of Christians as well as others. It is not for such this book is written, though even they need strengthening in their belief; for if they really believed what they professed, they would be obliged to put their lives in accordance with their profession.

This work is addressed more particularly to sincere and earnest searchers who think and study, but have rejected belief in immortality for various reasons, or have put aside the question as unanswerable.

Anyone who thinks at all sees the earth as only one of a vast number of planets, a tiny speck even in the visible creation. There must be a central force which rules the physical manifestations of creation. That force as seen in astronomical observations is manifested according to fixed and unchanging rules, and as such must be the effect of intelligence. The intelligence which brought into being the uni-

verse and guides the movements of the firmament must have had a reason in creating man and placing him upon the earth. It is impossible for a thinking man to convince himself that man was self-generative. The result of life on earth judged as a complete episode is impossible of acceptance.

September 8, 1917.

Life means movement. God is an infinite spirit, or intelligence, Who has existed from all eternity. He had no beginning and can have no end. Each expression of that infinite intelligence finds manifestation somewhere in the universe, and the life given being an expression of God Himself, or an image of God as sometimes imperfectly expressed, and containing a part of the essence of God, is compelled by the law, which declares life to be motion, to progress, to develop, to grow by overcoming obstacles, to become pure intelligence or spirit, able to take its place in the majestic symphony of nature.

The fact that no one has ever succeeded in forming or germinating by artificial scientific means the tiniest spark of life proves conclusively that life is something outside the laws of natural science.

Let us then begin with the assumption that all men admit that life is not self-generated. Nothing in nature is ever lost, therefore that immaterial something called life cannot cease to exist because the physical body is destroyed. One is obliged to admit either that it takes form in some other earthly manifestation, or that that something called life, which is unquestionably intelligence, is spirit, which must continue to exist somewhere.

Following the same law of its being, that life is motion and intelligence, I declare to you that it does actually continue in its own individuality. It leaves its earthly body and, after a longer or shorter period of darkness, again recovers memory of its past. It finds itself with an apparently real body and its earthly characteristics and tastes unchanged, but soon

comes consciousness of a clearer and more understanding intelligence. Then comes realization of the change and confrontation with truth, which makes clear the law of cause and effect, and the vision of glorious progression and happiness, to be won only as the harm of the past is effaced—the discordant waves overcome by harmonious waves. Then comes the necessity for decision. Each is free to choose. The glory of the vision is fleeting, the realization of the task of reparation appalling.

September 9, 1917.

Tried, but could get no communication.

September 10, 1917.

Since God is infinite and each expression of His life-giving intelligence finds manifestation somewhere, it is evident that our earth must be but a small part of the universe. It is to the development of man, therefore, that we must limit our studies for the present.

Is the sphere wherein I now find myself a

part of the system visible to earth as star or planet? No, it is not. Having left our bodies we have also left material conditions, though many believe this to be equally material until they have progressed far enough to see their mistake. Here, after the first awakening, each makes his own vision and lives it more like a dream than any other comparison I could make.

Remember, we are living not in time but eternity. Each must grasp the truth as he sees it. Sooner or later comes realization of the change and of the new conditions. Then come the angel helpers to comfort and strengthen the faltering soul, and try to make clear the realization of the help all about. Even when they realize that their present condition is the direct consequence of their earth life, and that they are given the possibility of atonement, all do not accept. Will has become freer than ever, and in order to progress it is absolutely essential to will to do so at no matter what cost, and no one is strong enough to go

on alone. Until they are willing to ask for help and call upon God their existence is a miserable state of confusion. They must become as little children, ready to learn and believe and trusting the wisdom of their guides.

September 10, 1917 (*Afternoon*).

When realization of the change comes, each individual tries to understand something of his new surroundings. There are very few who have been entirely convinced that earth life was all. These try to ignore at first their new life. They wish to continue eternal nothingness, but life means motion and progression. Their free will takes them forward but never backward. These are extremely unhappy at having to begin anew the struggle of life. They refuse the evidence all about them, and while this state continues there is for them confusion and dark unhappiness; but until they themselves desire to learn they cannot be helped, even though helpers are all about. They are very hard to reach.

Next to these come the narrow, creed-bound, self-satisfied individuals who often continue to be enclosed in their shells for long periods, while their weaker brothers, if they have open minds and hearts willing to be led, leave them far behind.

Standards are not the same as on earth. There are no conventions and no creeds. Each individual is taken alone and goes on or remains behind, exactly according to the real worth of his inner self.

Everything learned on earth has a value, for, even though error or mistake, it has developed the thinking power of the mind and so made the individual stronger. The very young or the utterly ignorant are like maimed children to us. They have not received the development of earth, and are therefore, at a disadvantage in beginning their new life here. Earth experience is given to permit a certain degree of development, and those who have received all that earth could teach them are far stronger and better fitted to go on here,

even though their earth experience may have been full of faults. Cultivation of the intellect and growth of soul go hand-in-hand, even when that person has followed wrong ideas. The very fact that it has been capable of following ideas makes it more capable of receiving new ideas. This is an intellectual or spiritual stage of existence, and the developed intelligence grasps quicker the truth whispered by the guides, and, with a foundation of truth, is able to absorb the strengthening love all about.

Well, then, is an intellectual sinner better off than an ignorant saint? No, this is not my meaning; but an intellectual saint has a vast advance over an ignorant saint. Intellect makes for strength but alone is not sufficient. Also understand that real intelligence assumes sincerity and integrity. But, given sincerity and truth, intelligence strengthens the soul, even though the path followed may sometimes have deviated from the straight truth. Sincerity is the manifestation of a mind who seeks truth, and with it, as a fundamental

instinct, or principle, there will always be progress.

Earth education is filled with pitfalls, and human theories are so contradictory and inconsistent with the simple fundamental truths, that the student is often bewildered and sometimes loses faith, but if he remains sincere he will be brought through this darkness into the light.

It is extremely important to put firmly into the minds of children the great fundamental truths. Each child should be told that he has an immortal soul that will one day be reunited to God, the creator of all things, the source of life, of truth, and of love. He should be told that truth and sincerity should guide his life, and that, although he himself will have to answer for every thought and act of his life, he is always surrounded by the infinite love of God. If once this be well learned in childhood, mistakes may lead him astray, theories may bewilder him, sin may tempt him, but his instinct of immortality, divinely implanted, has been

strengthened and will always guide him towards truth. His training may lead him towards materiality but his instinct will impel him towards spirituality. Even though he be compelled to deny the reasonableness of God, according to his education, yet still he feels he must be wrong.

September 11, 1917 (*Afternoon*).

The clearness of vision which comes to all here and obliges each to see and examine his own past life in the light of truth, brings a vision truly appalling to most mortals. Such is the force of this penetrating light that no subterfuge or self-indulgent excuse can hide from view the truth. We see ourselves in our first innocent ignorance, then are forced to follow every step of our lives and weigh each advantage given by circumstance and education. We are obliged to face the selfishness and unworthiness of each sinful act—for there can be no sin except there be selfishness.

When the whole awful picture is complete,

we are given glimpses of the part we are intended to take in the universe, and suddenly seize the meaning of the law of cause and effect and the utter impossibility of escaping the consequences of our past. We see, then, that each thought and act of our earth life has put into motion waves which go on for ever—that there is no escaping from the absolute necessity of overcoming the discordant waves by our own personal efforts. The whole meaning is not made clear until we are strong enough to understand it. The strength is absorbed from the love all about, though the knowledge of that love is still withheld.

Each act of our earth life is faced and judged according to its innermost reasons, its circumstances and its consequences. Then each soul is forced to be its own judge. It is made clear that no one can undo the harm except one's own self. It is a terrible moment fraught with tremendous consequences, but, apparently, each stands absolutely alone. Many faint and must remain unconscious until strengthened

by the marvellous life-giving love of God which is all about them, but of which they remain ignorant until, by an act of free will, they desire to go forward. Those who are strong enough to make this decision realize fully the tremendous task before them and its unavoidableness. If they will to undo the harm at no matter what cost, and ask for help, they are immediately granted a vision of transcendent loveliness in which they see the glorious spirits all about them amid scenes of exquisite beauty and splendour.

Then immediately they are conscious of an angel guide, who takes them by the hand and tells them to have no fear, and, in some quite unexplainable manner, they are conscious that the glory all about them, the hope and the joy, is a manifestation of the love of God. Then indeed are they overcome by the consciousness of their unworthiness and a great desire to know more of this marvellous love.

Then their education begins, and the strength they receive carries them forward as

far as they are capable of going, and enables them to will to return to the darkness where they may be given an opportunity to do work of atonement.

September 12, 1917.

Remember we are always the same individuals we were on earth. Remember that soul is intelligence. Remember that intelligence is a ray of the divine infinite intelligence of God. Remember that in order to come into harmony with God it must be freed from everything that interferes with its clear growth. How difficult, then, is the task of education and development!

There can be but one truth, therefore all which obscures the vision of truth must be removed, whether it be form, prejudice or ignorance. Each soul finds an angel guide who takes charge of him. It is easy to understand how the trained thinker, who has learned what earth could teach, begins far in advance of his ignorant neighbour. Here no progress

can be made, however, by intellect alone. Intellect, in our sphere, begins its experience, fortified by the absolute certainty of immortality and certainty that God exists, that it is His infinite love which sustains the life His intelligence bestows. This knowledge comes to all, but is understood according to the mental capacity of the individual.

The little ones and the ignorant, who are simple and loving, are tenderly helped and sustained, and if their earth life has been free from sin, are able to go on without suffering, for their purity and innocence make them capable of absorbing freely the splendid life-giving love, but their education is long and difficult. Certainly love gives them strength and beauty, but soul is intelligence and must be trained to understand the meaning of life. No life can be complete which accepts love and joy without reasoning. Perfection is reached only when the individual becomes not only strong and beautiful by reflecting the love of God, but fully conscious of entire compre-

hension of the infinite God Himself, capable of sustaining the dignity of his divinely bestowed individuality, freed from all sin and ignorance, experiencing in absolute perfection and intelligence the splendour, the majesty, the glory, the perfect happiness of its divinely bestowed soul.

September 12, 1917.

When I said that no progress could be made by intellect alone, I meant intellect as the word is understood on earth, which, although that of a deep and sincere student, may be quite wrong in its premises. Here there can be no error of premises since each is fully convinced by the unquestionable evidence presented to us in ways unknown to earth that immortality is the great fact of our existence. With such an assurance it becomes the duty of each intelligence to understand as much as possible of the meaning and reason of this. The absolute knowledge which comes to all that God is the creator and sustainer of every-

thing gives immediate desire to know more of God.

Each step gives proofs of the perfections and marvellous qualities of God as manifested in the glory and beauty of which one catches glimpses and the love of which one is for ever conscious, even in the darkest moment of suffering. We are as fully conscious of this love as you are of the air you breathe, and we know that it depends upon ourselves to experience more and more of the happiness this love bestows. But remember that love, truth, and infinite life are inseparable. Each moment of fuller and more complete life gives us a further degree of joy, but also a clearer vision of the truth, and it is this which, after our transcendent periods of pure joy and progress, forces us to seek the dark shades where we may by helping others purify ourselves of the materialism which clings to us.

We never lose the vision of our past which came as our judgment. We must search deeply to understand the theory of expiation.

We know that God is spirit or intelligence—omnipresent, omniscient, omnipotent. He is the perfection of all the qualities we know and admire and love on earth, and an infinity of others beyond our earth conception. He is love, and His compassion is without limit, but the intelligence He has given each one of us shows us that only perfection is capable of approaching and understanding. We know that ultimately each one will reach this perfection, therefore it becomes our duty to find out how it can be done.

God is perfection, therefore anything other than perfection must be discordant with Him. Continuing our simile of harmony, we understand that each thought and act of our life has put into motion waves. If such thoughts and acts were prompted by pure love, the waves so put into motion are harmonious, but if by any other motive whatever they are discordant: the intensity of the vibrations depending upon the degree of their unworthiness. As all waves starting from us form for ever part

of our individuality it is easy to understand that a being of discord can never approach God.

September 13, 1917.

The intensity of the wave vibrations depending upon the thought or act which produced it, this wave is more or less difficult to put in tune with the great central key-note. It is love in its purity, the great selfless love which is the reflection of God, which puts in motion waves of the greatest intensity. For this reason Christ said that a cup of cold water given in His name was of infinite value, while the greatest act one could perform, if dictated by unworthy motives, would put in motion discordant waves. The act itself might do good and bring happiness to many. It would still be discordant, although the intensity of the wave of discord would be diminished by the good effect of the act, and therefore would be less difficult to put into harmony.

Before reaching perfection, peace and hap-

piness, the sum of all the discordant waves must be equalled by the harmonious waves, both in intensity and number. These waves may more correctly be compared with colour than with sound. The intense vibrations put in motion by a selfish act, when coming into contact with the wave caused by an act of pure, unselfish love, change colour. The colour may be only slightly changed, but when, finally, enough waves of good have been met to purify the wave of all discord, a pure, radiant wave of luminous white is reached whose vibrations are in perfect accord with the centre of harmony—God Himself.

September 14, 1917.

God is love—a pure and perfect love, which goes out from the divine centre endlessly, infinitely, sustaining, vivifying, comforting, glorifying. To reflect this love we must be purified of self. We must learn to give of our inner selves, not for our own good, not even for our eternal salvation, but as a pure

and selfless reflection of God. This is indeed difficult to attain. Think of your own lives. Can you recall any one act absolutely devoid of self? Even here it is almost impossible of attainment.

When first we learn the theory of good and bad waves, of harmony and discord, of light and dark, we are filled with desire to begin our work of atonement. We search opportunities and embrace them gladly, thinking to do well and quickly the good we can, but soon our enlarged, enlightened intelligence shows us that at the bottom of this willingness to suffer is not love of God and desire to give, but love of self.

We see our own glorious destiny and wish to achieve it quickly. Pride and selfishness are not yet destroyed. To approach God much remains to be done.

September 15, 1917.

Complete unselfishness can be reached only through love. To understand the love of God

we must begin by understanding human love. Fortunately for humanity each one is given a glimpse of pure love in infancy. Almost without exception a mother loves her child, and this pure expression of love is the most unselfish earth can know. It is accepted as a matter of course by the child, but is understood to some extent later in life, and is the saving grace of many in a moment of darkness in after life. I say this is one instance of love as we know it, but I do not say it is quite devoid of self. It has moments of pure unselfishness, for every mother recognizes from the first that the baby she has borne is a separate, independent being from the moment of its birth, but the love which urges her devotion to the child because it is hers is a form of selfishness. She is, by natural law, the guide and comforter of her child, but her moments of pure love are the rare experiences when she is able to immolate self completely.

Pure love also is sometimes seen in the devotion of children towards parents.

Patriotism inspires some of the purest expressions of love, as it calls for entire immolation of self to a great idea. Greater love no man can show than he who lays down his life for his brother, except him who lays down his life for God. The brother is one ray of light. God is the luminous centre from which that ray proceeds.

We must learn to love God above all things because He is the splendour of the morning, the glory of noon, the majesty of night; because He is eternally giving, never receiving; because His unfailing tender love is for ever sustaining the life His divine intelligence bestowed; because, though His justice makes it inevitable that each expiate his sins, his mercy and love give us strength and courage to wish to attain the glorious perfection wherein we will be capable of understanding Him, communing with Him, freed from all imperfections, conscious of our own magnificent, splendid life, giving fully and freely in our

turn of the gifts so generously bestowed, reflecting fully the glory of the love of God.

September 16, 1917.

How shall we learn to love God above all things? How shall we learn to know Him? Knowing God, we would necessarily love Him above all things. We would understand that knowing God means understanding that we are emanations of the Divinity, we are expressions of divine intelligence; we are manifestations of eternal spirit; we are reflections of beneficent, vivifying love. Let us therefore try to know God.

Remember God is not person, nor power, nor intelligence, nor love, nor life alone. He is spirit, and spirit includes all these. We must try to grasp spiritually the idea of God as infinite spirit. This cannot be done with our human mentality. It may be discerned by our soul, manifested on earth in our immortal spiritual instinct, which, in spite of our material education or lack of education, persists

always in our longing to understand something of ourselves—of our beginning and our possible end.

Education, which means training of the mind, helps by enabling us to grasp and follow abstract ideas, but always, beyond the realm of ideas, is the spiritual truth which is present and manifested either in instinct in the savage, or idealism in the cultivated man. This instinct of immortality is truth.

September 17, 1917.

How shall we then learn to recognize in ourselves this instinct which is truth, as apart from all the other instincts of man?

By listening. Each day some time must be found for listening. But we must also learn how to listen. First, it is essential to be alone and quiet. Even then most will find that, though the body is still, and the eyes closed to keep out outside impressions, the mind is a teeming chaos of impulses and impressions of all our past, flitting back and

forth in mad confusion. Then the trained thinker tries to classify these thoughts, and by concentrating on one to still the others. This helps to think, but is far from the silence necessary to reach before we can hear the voice of truth which is our consciousness of immortality.

We must learn to put out of our consciousness all thought—to sink into complete silence, deeper than sleep, but still fully awake. I shall go more fully into the various states of consciousness later.

At first learn to take a few moments each day, preferably immediately after waking, for quiet meditation and thought, glorifying God and asking Him simply and sincerely that we may know Him better. Then try every day to do some little thing as truly unselfish as we can, to reflect the love of God by making some one a little happier. These simple exercises will help to quiet the turmoil of our senses, and strengthen us for the ever greater tasks before us.

September 18, 1917.

In the depths of the silence reached, if you will faithfully practise these exercises you will reach peace, and therein will learn to know the truth. I am telling you many of the truths I have learned since coming here. You hear them, perhaps you even believe them, but this is not enough. You must learn to know them for yourselves, and knowledge can never come from the teaching or experience of another. You can be guided and shown the way, but you must do the work yourselves.

Try, then, to begin by faithfully putting into practice these simple rules. Let your first waking thought be desire to know truth. Glorify God for all the marvellous perfections in which you are capable of investing your highest idea of Him. Then thank Him for your life and ask sincerely and humbly to know Him better. Knowledge of God includes all wisdom and all love. This daily practice will lead to meditation and to con-

templation. You must not expect to find miracles. The growth from materialism to spirituality is slow. The transition from the confusion of many ideas and impressions to the peace and unity of truth is slow, but every step leads you to a fuller knowledge of that truth which includes all knowledge and all love, and is the real you—the image, the essence, the child of God, conscious of your real self, with its glorious freedom and possibilities of perfection, and conscious also of the duty this brings to do all our part in aiding this growth.

But would not this bring about such a state of introspection that we would become extremely egotistical? No, for the sincere desire to know God, who is truth and love as well as life, brings a sure reward. If we truly ask this we shall receive it. We will learn to know ourselves, and that knowledge will bring with it an immense respect for the immortal being within us. It will make us anxious to turn from all that is unworthy of our real

selves. It will make us ready and willing and anxious to help others—regardless of their appearance or condition—to know their own real selves.

It is absolutely impossible for real knowledge, or even real desire for knowledge, to be selfish, for knowledge is truth, and, while truth shows each his high destiny, it also shows the equally high destiny of all God's creation and their unity with their Creator, and it shows the immense task before each of overcoming self; and each step makes one more conscious of love, and the duty of reflecting that love in care and thought and love towards all.

Do you begin to understand how God, Who is eternal wisdom, includes all? Do you begin to perceive how that infinite wisdom absolutely repels all that is not truth? Can we by searching find out God? Yes, we can, and we must.

September 19, 1917.

Eternity is without beginning and without end. That eternity was for ever and will be

for ever filled by the infinite spirit—God. He is intelligence; He is life; He is love. All the vast universe is an expression of some thought of that divine intelligence, each particle carrying within itself something which, being an outpouring of the divine nature, is immortal, and will, one day, after reaching its full development, find its place in the divinely planned whole.

September 27, 1917.

Tell R. that this communication is done by means of a subtle etheric fluid which envelops our sphere as well as yours. Those among us who are interested in communicating with earth have investigated the subject, and find that the waves of this etheric fluid may be perceptible to extremely delicate organisms here as well as similar ones on earth.

The science of wave communication is understood more easily on this sphere than on earth, and we are always trying to find earth dwellers capable of perceiving these waves and trans-

mitting the messages. We hope to be able to explain to you the scientific reasons, and enable you on earth to classify and recognize those among you who are sensitive to these vibrations.

Tell R. that each individual here retains his natural tastes. The tendency of mind which leads him to one subject of thought rather than another is here given broader scope. It is like comparing the mind of a great scientist on earth to that of a little child. Here not only are we more capable of grasping more of the great all-intelligence, truth itself, but we find every facility for investigation.

The few on earth who possess the sensitiveness necessary for this inter-communication do their work automatically and without understanding the reason for it, or the conditions necessary for its development. This also we are trying to remedy.

The first necessity for the earth medium is a sensitive, truth-loving, idealistic nature, shown in natural tendency to listen to the

inner promptings of the imagination and sensitive to natural beauty. This does not always indicate a possible medium, but without these a medium could not be developed. Then, to develop it is necessary to have peace, both mentally and physically. This means, of course, detachment from the things of the world. It is necessary to have all these conditions, but they must be united in a person who has a sound body and good mental balance. We could do nothing with a person who was inclined towards blind, enthusiastic acceptance of every fantastic statement. We need the calm, reasoning mind of a well-balanced mortal in a sound body.

It is frequently necessary to make combinations. All the qualities necessary to establish communication are seldom found in one individual. Mother's strength, integrity, desire for knowledge, and immense capacity for love, are all powerful aids, and when combined with the extreme sensitiveness and sincerity of Mary's nature form a combination

whose force is great enough to enable us to impress upon them continuous waves of communication.

We will prove to you and all honest thinkers the truth.

September 28, 1917.

Judgment of our past is passed not by the person we imagine God to be, neither by the person of Christ, neither by the spirit we call the Holy Ghost, but by the spark of the divine in each individual when that individual has developed sufficiently to recognize and understand the meaning of life, and is brought face to face with the inevitable effects of the working of the fundamental law of cause and effect. To reach this clearness of vision requires greater or less effort according to the previous intellectual development of the individual. I do not say it requires a greater or less length of time, for time, as earth knows it, has ceased to exist. Progress is measured by the degree of intelligence reached. It is impossible to

apply to this rules of earth. Even if we could imagine the development of some one intelligence as requiring one year, another might require an æon. Try to put out of your minds limitations of time.

We are conscious of eternity, and as each individual emerges from the mist or sleep following death—or even to those who come consciously through the transition—there comes the wonder of the awakening in strange surroundings. Then follows a period of rest where, in a state of semi-consciousness, they are strengthened by absorbing the love of God reflected from the ministering angels. They are led gently through misty paths or resplendent heights, guarded, guided, and strengthened by angels who, to their earth-bound senses, seem to them beautiful human beings clothed in radiant, semi-diaphanous garments.

Gradually they become strong enough to ask questions and seek to understand, instead of blindly accepting a state of semi-consciousness. Then their instruction begins, for always re-

member that free will is theirs, and the conscious desire for knowledge brings with it enlightenment, absorbed in a marvellous manner automatically, as inevitable cause and effect.

Sooner or later each individual is strong enough to ask the question "What does it all mean?" Then he is brought face to face with that tremendous revelation of truth which reveals to him his soul as a part of the essence of God, and the absolute necessity of the development of that soul, to permit it to take its place in the divine whole.

Then his intelligence grasps some of the meaning of life. His past is revealed in detail. He knows that he himself is obliged to do what is necessary to permit him to progress. Certainly the revelation is appalling to most mortals, but remember that what to mortals would mean almost annihilation can be borne here, for we are sustained by our certainty of immortality, by our quickly gained knowledge that desire means fulfilment, and above all by

our consciousness that God is—that the glory we dimly perceive, the happiness we sometimes experience, the beauty we catch glimpses of, the reality of the love which sustains us, the unbounded horizons opened to us by our desire for knowledge, is all a manifestation of the infinite, ever-present, all-sustaining, ineffable God.

September 29, 1917.

As our intelligence grasps the truth and understands the necessity of putting into harmony the discordant waves emanating from us, we see clearly the enormity of the task before us; but, no matter what stage of development we have reached, there are always others of less degree who need our help. Is it possible for us to ignore them and refuse to help them? No, for awakened intelligence brings with it absolute sincerity, and the truth we perceive enables us to understand what to do to fulfil our part in reflecting the love of God, of which we are increasingly conscious

in exact ratio with the awakening of our intelligence.

This love is a marvellous reality. God, the all-creative spirit of life, the omniscient intelligence, is infinite, comprehending, sustaining, never-failing love itself: a love that knows all our most secret thoughts, understands all our weaknesses, appreciates all our honest efforts, gives us courage to face any trial, makes us willing to do anything to understand it more and reflect it more, for we see that each honest effort to do good to others carries us further into the realm of intelligence pure and unbounded, where we prostrate ourselves in adoration and thanksgiving before the splendour of the transcendent genius of the limitless intelligence and the boundless outpouring love.

Oh! that mortals might know something of this sustaining, vivifying, comprehending love! They would see that they are never alone, that each thought is a real, causative, creative force, fully understood by the divine, ever-present

mind of God. They would realize that thought is even a greater force than action, and that sincerity and honesty of purpose are the most important things in life.

October 1, 1917.

All that God created is good. He is not the creator of evil. The soul of man is an emanation of the infinite spirit or soul of God, and as such is pure and perfect in its esssence, and its destiny is to be a perfect part of the infinite whole.

One of the attributes of God is liberty. The soul of man, which is truly an image of God, is capable of limitless development, always carrying to further perfection the gifts inherent in its divine nature, but never losing liberty or free will.

This free will, if united to omniscient intelligence, would carry man at once, and without difficulties, to the summit of its development—free and perfect intercourse and understanding of the infinite God Himself; but

human intelligence is very limited, and its growth is slow. During the progress of development that limited intelligence makes many mistakes, and, since liberty is an inalienable right of every individual, these mistakes cause what is called evil, which, in turn, is the reason of all the suffering of man.

Before reaching happiness, harmony, light, peace, fulfilment, all evil, which is the effect of mistakes caused by limited intelligence, must be overcome, and every step which leads to clearer vision helps to show the way. Love, with its joy and strength and power, is the never-failing reward, but intelligence must light the way.

October 2, 1917.

Spirit is intelligence. The great all-inclusive, all-causative spirit or intelligence is God. Every emanation of that spirit, every idea of that intelligence, takes form somewhere in the universe. We are now limiting our studies to man inhabiting the earth. Each

divine ray of light from the central, life-giving light, each emanation of the infinite spirit, each idea of the infinite mind, when expressed, forms the soul of a man. That soul is immortal and partakes of the qualities of its Creator, God. These qualities are all contained in the soul, as the flowers and the fruit are contained in the seed.

The liberty bestowed with the individuality never forsakes that soul, and the blossoming of the divine qualities keeps parallel with the growth of its intelligence or spirituality.

Remember we are thinking without limitation of time or space. There is room in the universe for full and perfect development of all.

October 3, 1917.

The practice of taking a few moments immediately upon awakening each morning to quietly praise God, to thank Him, and to ask Him to increase our knowledge, will help us more than any other practice we can form. It

need not take long—thought is quicker than lightning; and at first it is preferable not to give too much time to this exercise, for distractions are difficult to avoid, and to receive the benefit of this aspiration for knowledge of God it must be absolutely sincere and be our only desire.

Let us try to understand the process and its results. The formulating of the aspiration "Glory to God!" lifts us immediately out of our self-preoccupation and brings a glimpse of comprehension of an omnipotent Creator, Who, we think, or hope, may be able by His superhuman intelligence, to hear our thought.

We thank that divine Creator for having given us life, and we ask that we may know Him better. The aspiration carries with it hope that this instinct calling upon God may be the truth. The gratitude for life carries with it a question: What is life? and this leads us to a spiritual perception of the truth—that each life, our own particular life, is indissolubly connected with its source, and opens the way

for a further comprehension of the fact that our real self, our immortal soul, is not a vague spirit from which our present life is disassociated, but a real power, the centre and reason of our being, and that it is possible for us to become so familiar with its workings that we may consciously investigate the cause and effect of each act and feeling of our lives.

We learn that this immortal part of us is the reality, and that, if we regulate ourselves in harmony with it, we shall know peace and happiness, and go on untrammelled with our earth development.

The sincere desire to know God better, expressed in the most fleeting aspiration, if it be real and true, brings with it steady progress in the knowledge which includes all knowledge and leads to wisdom. It brings an ever-increasing faculty of perceiving the truth, and an ever-fuller experience of the real, ever-present, all-fulfilling love which is all about us, and as necessary to our continued life as the air we breathe.

Let us then never fail to raise our minds and hearts to God on awakening. No matter what the form may be. It is the sincerity of the thought and desire which count, for God is. He really exists. In each one is a ray of His divine life, a seed of His divine wisdom. His omniscient intelligence and His omnipresent love fill all the universe. Nothing is ignored or neglected, but from the moment of the expression of the divine idea which gave us life, we are permitted, nay, even forced, to follow our individual development. We have always within us the instinct of our immortality, and if we truly and sincerely ask to know more and more, we shall be led aright.

God gives so much and asks so little. Never forget that in giving us life He has given one of His noblest gifts, which is liberty. Never again can we be anything but ourselves. Each carries within himself the divine germ, but each must be permitted to develop it according to his own individuality.

Try to realize then the importance of under-

standing something of the soul. Believe me when I say that this simple exercise will help you to strengthen the mind and body, and to become conscious of the soul. When you have reached this, you will be at peace, and although while earth experience continues there must be trials, you will know how to bear them, and will try to help others.

Be simple. Be true. God knows all. His love will never fail.

Meslom.

The present work of L. is finished. He is now about to rest, and then take up his study under my guidance. He is making tremendous progress and owes you a deep debt of gratitude. He would certainly have awakened without any help, and his splendid mind would have led him to ask questions and to learn, but undoubtedly the love of his mother has helped him tremendously. Remember you can help us, as we can help you.

L. has periods of happiness far beyond the